

om ma tri mu ya sa le do

This mantra is one of the chief mantras of the Bon religion of Tibet.

Here is a summary of the salient points:

This mantra is one of the three heart mantras of Bon. It consists of eight seed syllables, and its totality represent the the Sambhogakaya, one of the three kayas or bodies of the Buddha (see further definitions below). Links to the other two heart mantras are available at <http://www.ligmincha.org/html/3mantras.html>

The eight syllables are:

OM stands for Tonpa Shenrab, the founder of Bon. The written symbol consists of five components, which are drawn each in a different color, representing one of the five elements. This differs from the OM in Buddhism and Hinduism, which is not drawn with all five components nor in different colors. The colors are white, yellow, red, green and blue. Each of these colors represents a different type of wisdom, these being: wisdom of emptiness, mirror-like wisdom, discriminating wisdom, wisdom of equanimity, all-accomplishing wisdom, respectively. Each color also stands for a different embodiment, these being: embodiment of the dharmakaya, embodiment of the sambhogakaya, embodiment of the nirmanakaya, essential embodiment, ultimate embodiment, respectively.

(Definitions for the above:

Dharmakaya is “Truth Body of a BUDDHA, the pure, omniscient MIND of a Buddha, result of the transformation of the ordinary MIND.”

Sambhogakaya is “Enjoyment/bliss Body of a BUDDHA. The physical (psychic) form of BUDDHA's WISDOM. The transformation result of speech, communication and LUNG. In TANTRA known as the VAJRA of speech or the Buddha's voice.”

Nirmanakaya is “Emanation Body of a BUDDHA. The result of transformation of the ordinary body and experience of self. It is the transformation of the SAMBHOGAKAYA into ordinary physical form. (The Nirmanakaya is visible to those with pure KARMA, others will just see an ordinary being).”

MA represents the loving mother goddess, Sherap Chamma (or Sherab Jamma), the counterpart of Tonpa Shenrab. MA interacts with OM, so that MA can also represent clarity while OM represents emptiness, or wisdom while OM represents method. These two give rise to the other six syllables, which represent the guiding Buddhas of the six realms of existence.

TRI represents Mucho Demdrug, who offers unconditional love in order to counteract the experience of the realm of hell or rebirth, which comes as a result of anger or causing harm to others.

MU represents Sangva Nangring, who offers generosity to counteract the the experience of the realm of the hungry ghosts (beings of endless, unfulfilled desire), which arises from greed or a lack of generosity.

YE represents Tisang Rangzhi, who offers wisdom to counteract the experience of the animal realm, which arises from ignorance.

SA represents Dargin Donpung, who offers complete openness to counteract the experience of the human realm, which arises from jealousy.

LE represents Chegyal Parti, who offers peacefulness to counteract the experience of the war-ridden realm of the demi-gods, which arises from pride.

DU represents Yeshen Tshugphud, who offers compassion to counteract the experience of the realm of the gods, which is at war with the demi-gods, and which also arises from pride.

Reciting the mantra will invoke all six guides, and the two beings from which they derive. It is seen as helping all the inhabitants of each realm. The effect on the reciter is to remove negative emotions and replace them with positive qualities.